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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1864.

DOMESTIC AGENCY ABROAD.—The Rev. A. T. Twing, Travelling Missionary Agent of the Domestic Committee, having reported four months' service to the end of March, as given in the May number, now reports for April and May as follows:

April 3. In Trinity Church, Lansingburgh; collection to be made. *April 10*, in St. Mary's, Brooklyn; offerings \$22.10. *April 17*, in St. Mark's, New-York, in St. Luke's, New-York, and in St. Thomas's Mission, New-York; collection to be made. *April 24*, in Christ Church, New-York, and in St. Luke's, Brooklyn.

May 1. In Calvary, New-York; collection the following Sunday, \$2004: in Trinity Church, Jersey City, N. J.; collection not yet reported. *May 8*, in Trinity Chapel, New-York; no collection; three persons sent in \$300: in St. John's Chapel, New-York; collection to be made. *May 15*, in Trinity, New-Haven, Ct.; special collection \$124.69: in Christ Church, New-Haven; collection to be made: in St. John's, New-Haven; collection to be made. *May 22*, in St. Paul's, New-Haven; collection to be made: in St. James's, Fair Haven; special collection \$20.87. *May 29*, in St. Peter's, Brooklyn; collection \$203.61; addressed four hundred children in Sunday-school of this Church: in St. Matthew's, Jersey City; collection \$102.

OREGON.—The extensive portion of the field under the charge of Bishop Scott seems to call in vain for missionaries. No addition to the force there employed has been made for several years. In the mean time, the new phases of society and the rapid increase of population occasioned by the discovery of the precious metals have greatly increased the urgency of the call. Three or four missionaries, devoted servants of our Lord, should go to this field the present season. Only those who, in the strength of the Master, will persevere amid hardships and privations, should undertake the work. To such a good harvest is in store. Not as an evidence of discouragement, (it is by no means such,) but as showing how earnestly those in the field long to have their hands strengthened, we give the following from a letter from one of the few who are laboring there:

"Seven years have passed by since I have been at this station. Again and again, and yet again, have my congregations melted away like the

snow before the summer sun. It requires considerable faith and patience and resignation to labor in such a state of things.

"Another of those '*gold fevers*,' which may be called *annual*, (for there has been a '*furor*' every spring,) is now taking place. Thousands of men are rushing wildly on to the new mines east of the Cascade and Blue range of mountains, from every direction in this State; and every steamer from California brings on hundreds more.

"My heart dies within me, and I hardly know what to hope or what to do. Satan is busy at work in the hearts of thousands, dragging them down to perdition. What a call is this upon Christians to be up and doing! Until very much more strength is brought into this field, I do not see how great things are to be accomplished. The work is of God, and I am sure He will carry it on. This is my hope and my joy.

"I heartily commend the mission to the prayers of friends at home. And, O that all the members of our loved Zion would unite their voices in prayer for the missionaries throughout the land! that they might be faithful to their trust, and be instrumental in bringing in the glorious day for which we are taught to pray: '*Thy kingdom come!*'"

MINNESOTA.

Stockton, etc.—Rev. B. Evans.

THE Rev. Mr. Evans was many years a useful missionary in this city. Since his removal to Minnesota he has labored as one of the missionaries of the Church at Winona and Stockton. The former place (now under another missionary) has nearly attained ability for self-support, and the progress made at the latter is encouraging. The following are from his last two reports:

I am happy in saying that, on a late visit to New-York of Mr. William H. Bayard, of Stockton, his friends presented him with a bell for our little church. Its weight is three hundred and fifty pounds. We are daily expecting its arrival.

The ladies of the parish have succeeded in raising funds to furnish the church with lamps—a most necessary addition to our comfort.

At first, for some months, we held evening service, when we carried candles, and distributed them among the congregation, and some half-dozen men would light them, and hold them in their hands or stick them fast to the school-house walls; while another man would stand by me holding the lighted candle so that I could see to perform divine service. Very queer and very primitive.

We next advanced to lamps, borrowed

from the village store and tavern; and now, more fully civilized, we have lamps of our own, used for the first time on the late visit of our beloved Bishop.

The above little items in our history and progress are outlines of what the Bishop and clergy experience in the far West.

Later date.

I have much cause to be thankful to our heavenly Father for the blessing which He gives to the mission. The Sunday-school and congregations were never so large and prosperous as they have been since Christmas. Good Friday brought together a large and devout congregation; Easter Sunday gave a large communion of the faithful; and Easter Monday gave an election of wardens and vestrymen interested in the church. It has taken seven years to accomplish this much. Slow but sure, and the work will stand, for it is of the Lord's doing. Western prejudice and Western isms are, at length, giving way to the truths of God as presented *in and by* the Episcopal Church.

Shakopee, etc.—Rev. E. P. Gray.

The faithful labors of the Rev. Mr. Gray at Shakopee and outlying points have been observed with special interest by a gentleman of this city, who furnishes the missionary stipend. Concealing his name, he remembers his missionary as the quarters come around, and takes care that our

Treasurer has the stipend ready. Some months since, at a cost of one hundred and thirty dollars, he provided the station with a silver communion service, which was sent out as an Easter gift. When he sees how much gratitude his liberality has awakened, he will feel abundantly repaid. May many others imitate his example, and take upon themselves, for Christ's sake, the support of missionaries on the border!

Mr. Gray's letters which follow cover a period of six months.

During the past eighteen months this parish has experienced large losses by removals, among which have been no less than ten communicants; while only two have been received. All the original communicants who were here when I came have removed either permanently or temporarily. One half the population is of foreign extraction, and mostly Romanist. Far the greater part of the rest are utterly irreligious, and deeply infected with infidelity; though there are a few Presbyterians, Methodists, Baptists, and Lutherans, who have regular or occasional preaching. All the principal stores continue to do business on Sundays, though perhaps behind drawn curtains. The elements of society, if such it can be called, are heterogeneous, and almost incompatible. In the parish there are very few male communicants, and still fewer who are men of influence and zeal. My warden, who has been my chief dependence, is now absent, having lately received an appointment in the United States service. I fear he may be induced to remove his family. Such are the field and the materials.

The work thus far done has secured a permanent foothold for the Church, in the possession of a church and parsonage, the gathering of a goodly number by baptism, and some to the holy communion.

Though the field is difficult, yet it is one that ought to be permanently held and diligently cultivated. The town is an important business point, and is destined to be still more so. The parish gains but slowly, and is far from being in a condition for self-maintenance.

Later date.

Your very welcome letter was received to-day, on my return from Eden Prairie; and I hasten to acknowledge the most un-

expected pleasure its contents gave me. A stranger, though brother in Christ, has for years, it seems, in the providence of God, had me and my work in his heart, and doubtless in his prayers, and I knew it not! The incident fills my heart with many thoughts, some of devout gratitude, and some of serious admonition—of gratitude, for the evidence of grace working in secret in the hearts of God's people, and that God has directed the thoughts of such a helper to my poor labors; of serious admonition, to be more faithful and self-denying in my work for Christ, that I may be worthy of such continued remembrance.

And what shall I say to this new evidence of love, an Easter gift of a valuable communion service for this parish? It will indeed be cherished as a memorial of the Christian love of an unknown brother in Him whose love we commemorate in the holy sacrament. Will you be kind enough to express to him at the next opportunity my heartfelt gratitude to him and to God for his love and constant remembrance. I hope we may have the happiness to use his gift on our early Easter communion, which we celebrate at six o'clock.

I have to report another like incident of encouragement, in an additional contribution of twenty-five dollars from certain members of St. Stephen's, Providence, in which parish I was born into the Church, and of whose rector I was *protégé* as candidate for orders. The superintendent, librarian, and one or two others connected with the Sunday-school, had formed themselves into a class called "the Brotherhood," whose weekly contributions for the year amounted to the above sum. This was for building the church, to which the parish and Sunday-school had already given contributions and subscriptions. This continued remembrance is a gratifying encouragement to the missionary, in his distant and sometimes discouraging work.

Notwithstanding these gifts, there is still a deficiency of about one hundred and fifty dollars for building the church, for which I became responsible as the condition of its consecration. I had pledged to this amount from two parishes in Massachusetts, which have failed me. I wrote fully about the matter before Christmas, but received no answer; and so nothing remains for me but to bear the loss, or again ask for aid, which I am reluctant to do. The church and parsonage both need

painting very much, as they have had but one coat, and the out-buildings and fence none at all. This will cost about one hundred and fifty dollars more. With our diminished numbers and some untoward circumstances, I can not expect to raise here more than will be required for some extra expenses in addition to the incidental ones. Our present pressing wants are therefore about three hundred dollars.

Later date.

Our Easter gift arrived on Wednesday last, all safe and in good order. It is a very beautiful service, chaste and elegant. It is much admired, and I trust highly prized for its sacred purposes and the Christian love and missionary spirit of which it is so unexpected a token. I can not but share in the feeling expressed by one lady communicant, who remarked she feared it was more than we deserved. But I hope it may prove a stimulus to our zeal and self-denial in works of love for Christ.

The service was first used, as well as seen by the communicants, at our early Easter communion at six o'clock. We had only the communion service at that hour, opened by singing the Easter anthem, "Christ, our Passover." The vessels were placed upon the altar and offered with the alms of the congregation. The second Trisagion in the Tune-Book was sung by minister and people. There were but few present except communicants and children, (the last taking a considerable part in the singing;) but the quiet and the sacred associations of the hour added to the solemnity and the spiritual enjoyment of the service.

At the usual hour we had Morning Prayer and Holy Baptism, when four children were baptized. There was a full and attentive congregation, and I trust the impression of the services both on our own members and on the comparative strangers who were present will prove of spiritual benefit.

I can not but renew, both for myself and in behalf of the communicants, our grateful thanks to our unknown friend, and hope his Christian remembrance of us may serve to bring forth in us more of the fruits of love and good works.

St. Peter, etc.—Rev. E. Livermore.

There are indications of a more prosperous condition of things in this State, through the introduction of railroads and

the consequent increase of business and population. We may reasonably hope from this quarter strength and stability in our now feeble parishes.

The only thing worthy of note in the state of the Church in this vicinity is a movement to erect a small stone church in Ottawa, (five miles from Saint Peter,) where I officiate occasionally.

A class of five persons at St. Peter are ready for confirmation.

Lake City—Rev. J. W. Shatzel.

The station of Mr. Shatzel is entirely new ground. He has only been one year there, and is its first missionary. Many who have aided him in his arrangements for building the church will be glad to see that the enterprise is progressing. We look forward to blessings on his labors and to a rapid growth of the young parish. The following is of recent date:

With the close of a year of residence in this parish, I send you a few lines. Laboring as I am at present under a confining sickness, which I hope, in the mercy of God, will soon be over, I must ask you to pardon my brevity.

Matters are slowly progressing with us in our church work. Owing to a variety of causes, we have failed to make such an advance in our building as I hoped to have witnessed at this day. Still the evil is only temporary. Our river being yet bound up with ice, trade is shut out in great measure, and, in the present stagnation of business, that cheerful life and activity which are so essential to the success of projects, are, to an extent, wanting. On the opening of navigation—now daily expected—business will revive, and we can go on with vigor in our proposed edifice.

The late heavy drafts for the army have abstracted many of our field-hands, so that about one third less will be sown, I am informed, than last year, from the apprehensions of the farmers of a scarcity of laborers to take in the crops. For the same reason other branches of business have received a sort of check. There is much whistling on the part of some to keep up their courage, but the feeling of uncertainty pervades all classes. On this account we may not receive all the aid that we anticipated last year, and our work may drag on to another. But

in any event, we have got such a footing here that a church building now is not in any sense problematical, and I confidently expect to see it inclosed before next winter. For this all thanks are owing a kind Providence, who has never ceased to lead us. Many of our people are emigrating to the gold mines of Idaho, and some from our congregation are removing there with their families. But even with their loss, the church is still strong and entirely rescued from the weakness in which it was a year ago.

Steps are being taken to incorporate our town, and, following that, to improve it, laying sidewalks, etc., by which means the facilities of those who live at a distance from the place where we hold worship will be increased to assemble with us in unpleasant weather.

During Lent we had daily morning and afternoon prayer, with sermons twice during Passion week, and an attendance that was cheering. There is far less objection—I mean theoretically—to having these frequent extra services here than it has been my disheartening lot to notice in the East. People don't think it is necessary to suspect Romanism in an ardor to worship God, in this western country. And all who are so situated as to be able to attend, join with us in these services.

Winona—Rev. J. H. Waterbury.

During the last quarter there has been increased interest in the services of the church, especially on week days. The daily service and readings during Lent were better appreciated than last year. The Sunday-school is also absorbing the attention of the young. We need more library and other books. The joyful services on Easter day brought out many old and new friends.

Basswood Grove, etc.—Rev. T. Wilcoxon.

The Rev. Mr. Wilcoxon has been known for his labors in Minnesota almost from the first breaking of the ground some twelve years ago. He built up the now thriving self-supporting parish at Hastings, and many places have had the benefit of his ministry and service. He has from the beginning labored almost con-

stantly as an itinerant. His services are now devoted to originating and building up the Church in about six places, named in his letters below.

During the past year I have baptized one child at Stillwater and five at Basswood Grove.

One person has been confirmed at Stillwater.

Two persons have been admitted to the holy communion at Cannon Falls; one at Basswood Grove and one at Stillwater. Stillwater is now under the charge of a missionary of our Diocesan Missionary Society.

The number of communicants under my care at present are, at Basswood Grove, twenty-two; Point Douglas, five; Cannon Falls, six; Lakeville, three; Castle Rock, two; Rosemount, two.

I now give a service every other Sunday at Douglas and Basswood Grove, and a service once in four weeks to each of the other places.

The lumber for the church at Basswood Grove is sawn. The snow is falling on which it is to be hauled to its place. The lake is frozen from whose banks we are to get material for our church foundation, and I long to be out and see the work going on.

Later date.

When I wrote you last I was sick. My sickness proved a warning of death and not the call of death. After being confined to the house for about two weeks I was permitted to resume my labors. It was quite trying to be kept in during the joyful season of Christmas. But if I could not be *merry*, I trust I was at least *cheerful* and *resigned*. Although the festival of the Nativity has often passed more pleasantly, I think never more profitably. Had my Master chosen to call me from my work, I think I could have said from the heart: "Thy will be done." But the result has proved that he has something more for me to do.

Since the first of January I have baptized two adults and fourteen infants and children. Two have been confirmed at Cannon Falls, and one has been admitted to the communion there.

I have administered the holy communion twice at Basswood Grove; twice at Cannon Falls; and once at Lakeville. I have also administered this most comfortable sacrament to two sick persons, both

of whom have since gone to their rest in peace.

We have made a contract for putting up the frame of our church at Basswood Grove. The funds we have in hand and promised will be nearly sufficient to inclose it. We have received some aid from several persons and parishes which we shall acknowledge; and we also have the promise of more aid from abroad. But we shall need still further assistance to complete the work, and this I trust we shall have.

It would be a great comfort to be able to occupy our church the coming autumn. At present there is not a consecrated church-building in any part of my field of labor. Will not those who have comfortable churches to shelter them think of the scattered flock upon the borders?

We have just received a generous donation of useful articles of clothing from the Missionary Sewing Society of St. Luke's parish, Germantown, Pa. May the Lord reward those who remember His servants, the missionaries of the Church.

Rochester, etc.—Rev. C. Woodward.

The Rev. Mr. Woodward, whose mission includes Rochester and Chesterfield, with some work at other points, gives in the two letters below evidence that his valuable labors are appreciated by his people and his bishop. We trust the effort for a missionary home, which is begun, will be entirely successful.

It is with great satisfaction that I am able to report that, through the liberal aid of kind friends at the East, our "chapel" is now finished, excepting the seats and chancel furniture. After having been necessarily closed for some months as the colder season of the year advanced, it was reopened in its present improved state, on Christmas Eve, on which occasion it was adorned with a beautiful Christmas-tree, loaded with presents for young and old. A large number of the gifts for the Sunday-school children were furnished by a lady connected with Grace Church, New-York City, who kindly interested herself in the matter. To the Rector was a set of furs—cap, gloves, and tippet—from several of his parishioners. To the parish itself were a rich communion set and linen, and parish register, from Mr. B. B. S. and

others, of New-York, as also an elegant Oxford Bible and a Prayer-Book from the Sunday-school of Christ Church, Shrewsbury, N. J., through its Rector, the Rev. T. J. Taylor.

During the past year I have made two missionary visits to Austin, forty-four miles distant; holding divine service, and baptizing one adult and several children.

The winter is becoming exceedingly severe, and some of my missionary journeys, in consequence, very trying; yet, blessed with vigorous health, I have, so far, failed of no appointment.

Later date.

For the quarter just closed I have only to report that at this station three adults and one infant have been baptized, and five persons confirmed; all but one of whom were educated outside of the Church.

An effort is being made to erect a parsonage, as an important step toward parochial independency. This measure was very strongly urged upon the people by the Bishop, at his recent visitation, who also started a subscription for the purpose, heading it with the liberal sum of one hundred dollars from himself. The pledges have now reached over one thousand dollars, and thus seem to warrant the undertaking. Yet, owing to the extraordinary cost of all building material and mechanical labor, and the usual difficulty and slowness of *collecting* subscriptions, the work will not, probably, make very rapid progress. Missionary services have been kept up at the other stations under my charge during the past winter, without any intermission. On the whole, the missionary work here is advancing satisfactorily.

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IOWA.

Ottumwa, etc.—Rev. B. R. Gifford.

THE Rev. Mr. Gifford, whose health has been feeble for two or three years, has been obliged to retire from his field, at least for the present. He has been a very successful missionary in Iowa, and if he is not able to return, it will be a general subject of regret through the extensive region in which he has labored.

Toward the end of the year I was taken very ill with bilious pleuritic fever, and have not wholly recovered from it yet; but

I am gradually improving, so that I am able to sit up most of the day. Hope to get out of doors in a short time. The sickness came upon me very suddenly—without any warning whatever.

I hope to be able to preach again in a week or two. My earnest prayer is, that this visitation may be promotive of my increased sanctification, and my greater meetness to labor in the vineyard of my blessed Lord. If this be so, the time in which I am laid aside from active duty will not be time lost, but rather gained. My desire is to say with David: "It is good for me that I have been afflicted."

Later date.

I had expected to leave this missionary field about this time, but have concluded to remain till our Convention, which meets the last of May. The Bishop was with us here yesterday, April 3, and although the weather was exceedingly unpleasant, the services were well attended, and I trust much good was effected in behalf of Christ's Church and cause. There were seven persons confirmed, four of whom I had recently baptized. The addition of this number to the existing membership will add much strength to it. Some of them are persons of prominence in the community.

Later date.

My health not being entirely restored, I have decided to go East immediately after the adjournment of the Convention at Lyons, and I now think it very uncertain whether it will be expedient for me to return to the diocese, though there is very much to incline me to do so. For several years prior to the beginning of the present year I had charge of the parish at Mt. Pleasant and that at Ottumwa; but the people of the Mt. Pleasant parish desiring services the whole time instead of a part of the time, I resigned that and devoted my labors to the parish in Ottumwa, holding occasional services in Keosauqua and Eddyville. In the former of these last two places there is a parish and a very interesting Sunday-school, and I have always been pleased with my visits there. In the latter place, Eddyville, there are several church families and eight or ten communicants, and the village is but fifteen miles from Ottumwa by railroad. I am gratified in being able to say that I leave the parish at Ottumwa in a very thriving and prosperous condition. The congregations have been very good and always attentive. I have recently baptized twelve children,

and I am confident that, in addition to the several adults baptized prior to the Bishop's recent visitation, others would be soon, if I could have remained for a longer time. The Sunday-school is flourishing, and bids fair to be a very important auxiliary to the parish. There is much interest taken in it, both by the parents and teachers. The field that I am about to leave, embracing Ottumwa and the other places mentioned, is a very important and desirable one, and it is to be greatly hoped that the vacancy produced by my leaving will be but temporary.

Iowa City—Rev. F. M. Gray.

I have very little to report since my last, excepting the visitation of the Bishop, on the third Sunday in Advent. Six persons were confirmed, all of them inmates of the "Orphan's Home of Industry," which is known to many Churchmen, through the Rev. C. C. Townsend, its proprietor and manager. Two other persons were ready, and expected to be confirmed, but were unavoidably prevented. These, with several others, will probably form another class early in the spring. Our parish has been considerably reduced in numbers during the year by removals. But while the number of families has been diminished, the number of communicants has increased. The church building is still unfinished; the chancel is unfurnished, and the church is not painted, inside or out. It could easily be finished and made more attractive by contracting a few hundred dollars of debt, but this we are unwilling to do. The parish does not owe a single dollar, and the vestry are resolved to contract no debts of any kind. The Sunday-school, though small, is flourishing. The attendance is regular, and a good deal of interest is shown both by teachers and scholars. Twenty have received several prizes during the year for a perfect recitation of the Church Catechism. The growth of the Church seems to be slow, and its numbers small, in view of our population. But it must be taken into account that at least one third of the population is foreign, and that all the influence of the State University, which is located here, is exerted against us. The parish is, and must be for some time to come, dependent on missionary aid, but I can see evidences of slowly increasing strength, which will at some time make it self-supporting. I consider this point one of great importance for the Church to oc-

cupy, on account of its educational character, and the strong Romish influence which prevails now over every thing else. Its location on the line of the Pacific Railroad will also tend to make it in time a considerable center of population.

Later date.

I have nothing of importance to report since my last communication, excepting to notice with regret the numerous removals, which still continue. More than thirty families, and forty communicants, have removed within two years, and not one half that number has been added by immigration. Were it not for this, the parish would long ago have become strong and self-supporting. During Lent I held services on Wednesday mornings and Friday evenings, lecturing on the Epistles and Gospels, which were tolerably well attended. The Sunday-school has kept up well, considering the severity of the winter, and now numbers seventy scholars. We are greatly in need of a library.

Later date.

In my last report I expressed considerable discouragement, owing to the many removals. These have continued to such an extent that I have not felt justified in remaining longer, and consequently resigned on the first of June. More than thirty families have removed within two years past, and of the eighty communicants who have been upon the list during that time, there are but thirty remaining. I feel much regret at giving up this interesting field, where I have labored with some success, although with much discouragement, for more than two years past. There is still enough material remaining for successful parish work, if all were attached Church people. Of such, however, there are very few remaining, and these have but little influence or pecuniary means. They will probably make no effort at present to have the services supplied; but as population is so fluctuating in these Western towns, will wait in hope that fresh arrivals will at some time enable them to do so, perhaps next spring.

we are happy to notice that they are improving. We trust the courage and constancy of our brother will be rewarded.

My feelings in regard to the prospects of this mission are never flattering, but God has heretofore vouchsafed a sufficient measure of success to prevent discouragement. I am still "faint, yet pursuing; perplexed, but not in despair." I think the present policy of the Church, in regard to domestic missions, is wrong. Missionaries should be sent forth "by two and two," to occupy such stations as promise speedy and abundant returns for the labor bestowed. The missionary who only once or twice a year sees the face of a brother, experiences a sense of loneliness which must be felt in order to be appreciated. I report as usual with a heavy heart. The prospects of the country are gloomy. Our villages, like Jonah's gourd, spring up in a night, and perish before the noontide sun. Our population is floating. Few, if any, families can be said to be permanently located. *To-day* the prospects of Iowa Center rise. Probably there will be a branch railroad from Colo station to Des Moines. *To-morrow* the star of Nevada will be in the ascendant, and Iowa Center will remain a mere hamlet. Really I have little hope of building up parishes in *both* these places. One or the other will absorb most of our Church people.

I am still officiating in Iowa Center, Nevada, and Sheffield. At the last-named station I have added, since last report, the names of three persons to my list of communicants, who were baptized and confirmed in Ireland, but for some years have been connected with the Methodists. In Nevada I have received two persons, formerly Methodists, as candidates for confirmation.

I feel I can not much longer remain on my present work, unless I can reside near a railway station, and avoid so much journeying over the bleak prairies in winter. The work will shortly be confined chiefly to railroad towns. During the last year my expenses exceeded my income by at least \$100. I am now near the close of a three months' term of teaching to make up the deficiency. My health, and that of my wife, is gradually failing, (for her sake I came West,) and it is probable that duty will soon urge us to seek a more genial climate. I wish a successor to be appointed. I do not feel disposed to desert my post, and leave these few sheep here in the

Iowa Center, etc.—Rev. X A. Welton.

The Rev. Mr. Welton has labored in the central part of Iowa as an itinerant for several years. The points selected for his field were not of great promise, but

wilderness to be scattered and lost to the fold ; and I pray that I may have grace to endure hardness as a good soldier of Jesus Christ.

MISSOURI.

St. Joseph—Rev. R. H. Weller.

THE Rev. Mr. Weller has at length the happiness to see the reward of his persevering labors at St. Joseph. In the convulsions of the last three years he has pursued, at whatever sacrifice, the even tenor of his work, and under the divine blessing he finds his people ready to assume the entire support of the church after the present year. The point is one of much importance, owing to its commanding influence on the regions beyond.

In the present quarter we have enlarged and improved the church building. It will now seat four hundred and fifty. We are working not only to be independent after this year, but to assist others. I have reason to believe that the Church has gained much in both strength and influence in this community. She has shown her ability to endure hardness, in the experiences of the past three years. In all the fluctuations of the population, and the fiery ordeal through which we have passed on the "border," we have steadily gained ground, and the work of the Church in every branch has shown an increase with each passing year. The generous aid extended by the Board has enabled me to say that of all the clergymen, of different names, ministering to this population of twelve thousand souls when I entered the field three years and a half ago, I am the only one remaining. Your assistance has enabled me, under God, to hold my ground through good and through evil days. My people appreciate the obligation thus imposed, and, I believe, will discharge it.

COLORADO.

Empire City, etc.—Rev. W. O. Jarvis.

I HAVE nothing to say, more than I have recently said. There is nothing new in

the mission. We are going on in our small way, hoping that an improvement will come soon. New companies are coming in to work the mines, and an increased population will supply material for the missionary's labor. Bishop Talbot wrote me lately that he should try to find a suitable clergyman to succeed me, and I wish that it could be so arranged that there would be no suspension of the work. I must leave early in June. There would be little satisfaction in any attempt made now to ascertain what may be expected from the field toward the support of a missionary ; but I mean very soon to make a visitation with special reference to the future work, both in regard to its support, and the general interest which the people ought to feel in it.

NEVADA.

Carson City, etc.—Rev. W. M. Reilly.

THE Rev. Mr. Reilly has begun his work at the capital of Nevada well. Several towns and mining settlements within a few miles of Carson are included in his mission. The Committee hope soon to strengthen his hands and encourage him in his peculiar field by the addition of one or two more laborers. The Territory, remote, isolated, and barren of almost every thing but the precious metals, is full of self-denials and trials for the missionary of the Cross, but it is not without promise of much fruit in the future.

Since my last report I have been constantly at work, both on Sundays and week days, preaching Christ's blessed Gospel and striving to build up his holy Church in this far distant Territory. And I have every reason to believe that my labor hitherto has not been bestowed in vain. The services of the Church, at all the points assigned me, have thus far been well attended, and I live in hopes that God will so bless my labors that, at no distant day, many, if not all, of those who now assemble with us to worship God may become in deed and in truth "members of Christ, children of God, and inheritors of the kingdom of heaven." Had we an appropriate place in which to hold divine serv-

ice, I feel that almost every difficulty would be removed, and that in a very short time we would have a self-supporting parish here in Carson. At present we are constantly moving from place to place, holding service to-day in the public school-house, to-morrow in the court-house, next day perhaps back in the school-house again. Under such circumstances it is impossible to make much progress. However, we hope that the day of small things will soon be past. Already we begin to look forward to the coming spring, as the time when we shall muster all our strength and see what can be done toward erecting a suitable building for the service of Almighty God. Some of the most prominent men in the place seem to have taken a deep interest in the matter, and have promised to render every assistance in their power. We are all determined, I assure you, to make a great effort and put up a neat little church. If we fail, it will not be our fault, but rather our misfortune in not possessing the amount of money requisite to carry out the good intentions of our hearts. Could we build a church here for what a similar one would cost with you, or even for twice as much, then I would not have the least doubt upon the subject. But seeing it will cost four, perhaps five times as much, I can only hope and pray that God will open the hearts and hands of His people, and make us all truly desirous of erecting a house appropriate to His holy worship. I must not neglect to tell you what the ladies of our congregation have already done. Soon after my arrival they went to work, and a few weeks ago presented to the Church the fruit of their labors in the shape of a very beautiful melodeon, which cost two hundred and forty dollars.

The Sunday-school has been gradually increasing since I last wrote to you. It now numbers four teachers and twenty-seven scholars. We are in great need of books, catechisms, and question-books, also a Sunday-school and parish library. I have scarcely got a book of any kind. The few books I had, as you are aware, I sent by sailing-vessel to San Francisco, and it may be six months yet, perhaps longer, before I get them. It is a great mistake to send any thing in that way that you want to use inside of a year.

But to return. I hold divine service here in Carson every Sunday, both morning and evening, except on the first Sun-

day in each month, when I omit the morning service. It has seemed best hitherto to devote most of my time to this place, it being the largest and most important point in my mission. Now, however, that every thing is arranged here for the present, I purpose, through God's assistance, to give my special attention to the other places, Washoe, Ophir, and Empire, which were also placed under my charge by the Bishop. Ophir and Washoe are both situated on the edge of a most beautiful lake, in what is called Washoe Valley. Ophir is eleven miles north of Carson, and contains about six hundred inhabitants. Washoe is fourteen miles north of Carson, and has a population of perhaps fifteen hundred persons. I now hold divine service in Washoe on the first Sunday morning in each month; I then walk three miles and hold service in Ophir at two P.M.; and thence back to Carson in time for evening service at seven P.M. In addition to these services, I also hold a week-day service in each place—in Ophir on Wednesday evening, and in Washoe on Friday evening. Empire is on the stage-road to Virginia, and is about four miles east of Carson. I hold service in it on every Sunday afternoon, except on the first Sunday in each month. So you see my time is pretty well occupied. I intend to establish a Sunday-school in each place very soon. Any donation of books, either for a Sunday-school or parish library, will be thankfully received.

We recently received from Mr. R. the following, which we beg to commend to the special attention of our readers:

CARSON CITY, NEVADA TERRITORY, }
May 2, 1864. }

BRETHREN IN CHRIST: For the last six months I have held divine services here in Carson, at one time in a school-house, at another in the court-house. I now find that we must have an appropriate place in which to worship God before we can make any real progress. We have therefore concluded that it is best to strive to build a church immediately. A lot has already been given, and fifteen hundred dollars have been subscribed. We will require about fifteen hundred dollars more. I would now, therefore, in behalf of St. Peter's congregation, appeal to our brethren in Christ to help us. I make this appeal feeling that when Churchmen in the

East know how much the future welfare of the Church, both in this city and Territory, depends upon immediate action, they will not withhold from us the few dollars necessary to enable us successfully to carry on the good work. I know of no place where a church is more needed, nor where so much depends upon its immediate erection. Help us, brethren, to build a church, and I will assure you that, ere six months pass, after its completion, there will be a strong, self-supporting parish here in Carson; and St. Peter's parish, instead of remaining among those which drain the treasury of the Church, will be found among those which replenish it. Again asking your prayers and assistance, brethren, I remain, affectionately,

Your brother in Christ,

W. M. REILLY.

P. S.—Contributions may be sent to Rev. W. M. Reilly, Carson City, Nevada Territory, or to the Rev. J. D. Carder, D.D., 17 Bible House, Astor Place, New-York City.

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CALIFORNIA.

Santa Cruz, etc.—Rev. C. F. Loop.

THE field occupied by the Rev. Mr. Loop is new and of much promise. We congratulate our brother upon having found, upon untried soil, a people prepared to receive him and work with him in founding a parish which shall witness for Christ and His Church.

It gives me great pleasure to assure you of our continued prosperity, under the blessing of God, in this village.

A deepening interest in things spiritual and in things temporal, pertaining to the permanent establishment of the Church, is manifest to all who have watched the progress of our work at this station. According to previous notice, the members of the Church entitled to vote met on Easter Monday, and organized a parish, under the name of Calvary; and also filed articles of incorporation under the legal title of Rector, Wardens, and Vestrymen of Calvary Church, Santa Cruz.

The parish is now not only organized, but the necessary steps are already taken to secure the erection of a house of worship. The plans reported by a committee, and adopted by the vestry, is taken from

Mr. Upjohn's design for a wooden church 25 by 64, with open timbered roof and chancel (an apse) 20 by 18.

Mr. Joseph Boston, of this place, has promised all the windows for the building, of stained glass. I am unable now to tell you when the corner-stone will be laid.

Easter with us was a day of unusual joy and satisfaction. The Methodist house of worship being kindly offered for our service, the ladies undertook to supply by floral decoration what was wanting in architecture, and received the congratulations of the congregation upon their success.

The music, of a very high order, was effectively rendered by the choir, the congregation deeply attentive, and the number of communicants greater than at any time previous.

Since I wrote you I have spent one Sunday in San Juan, forty miles distant. We had full morning service, and the service for the holy communion.

Occasional services have also been held in a school-house among the mountains, six miles from Santa Cruz.

Next Sunday I go to Watsonville. My health continues to improve, under accumulating labors.

Later date.

You will no doubt be glad to learn that the materials for the church are being delivered on the ground, and probably before this reaches you the corner-stone will have been laid. We are waiting the Bishop's convenience to perform that act of faith. Our work here from its inception has been carried on quietly, without the aid of festivals, fancy balls, or any of the clap-trap devices which have a tendency to debase "the kingdom of Christ, with its authority, dignity, and divine strength, into a mere minion of popular caprice or a subservient instrument of the world, in its principles and lust." The results of this good work, under the blessing of God, are manifest already, in true self denial, in sacrifices for the good of the Church, and in the exercise of true Christian principle. In times like these, our efforts in church-building, under existing circumstances, might seem rash and inexpedient; but when we view it as the outworking of manly faith and trust in God, we have no fears for the result. We may not be able to complete the building this year, but we feel confident of having a roof of our own, and an altar where the faithful may receive the pledges of forgiveness and eternal life.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 15th to June 15th, 1864.

New-Hampshire.			
<i>Hopkinton</i> —St. Andrew's, Mrs. Chase, \$5; Mrs. Ludlum, \$1,.....	\$6 00		
Vermont.			
<i>Norwich</i> —St. Barnabas,.....	2 25		
Rhode Island.			
<i>Manton</i> —St. Peter's S. S.,.....	\$2 00		
<i>Newport</i> —Emmanuel S. S.,.....	20 87	22 87	
Connecticut.			
<i>Bridgeport</i> —Nativity, for 1863-64,.....	20 00		
<i>Fair-Haven</i> —St. James',.....	20 87		
<i>Meriden</i> —St. Andrew's,.....	18 00		
<i>New-Haven</i> —St. Paul's, $\frac{1}{2}$,.....	100 00		
Trinity,.....	124 69		
<i>Portland</i> —Trinity,.....	15 00		
<i>Redding Ridge</i> —Christ, a sick Communicant,.....	1 00		
<i>Stamford</i> —St. John's, a daughter of the Church, for the West,.....	10 00	309 56	
New-York.			
<i>Beechwood</i> —St. Mary's,.....	26 95		
<i>Brooklyn</i> —St. Peter's,.....	203 61		
<i>Cherry Valley</i> —Grace,.....	14 00		
<i>New-York</i> —Calvary, part of collection, \$1004.00; do. S. S., for Dr. Breck, \$41.10; Gen., \$20.23,.....	1065 33		
Christ, additional,.....	6 00		
St. George's Chapel, Beekman st.,.....	6 10		
St. John's Chapel,.....	31 00		
St. Paul's Chapel, Mrs. E. W. Laight,.....	50 00		
A friend for Bp. Whipple,.....	10 00		
"A friend,".....	5 00		
<i>Williamsburgh</i> —St. Mark's,.....	23 00	1444 99	
Western New-York.			
<i>Rochester</i> —St. Luke's, through A. C. M. Soc., of which \$5, special for Bp. Talbot,.....	61 50		
New-Jersey.			
<i>Jersey City</i> —Grace,.....	54 70		
St. Matthew's,.....	102 00		
<i>Mount Holly</i> —St. Andrew's Female Missionary Society,.....	35 00		
<i>Orange</i> —St. Mark's, from a Lady, \$5; Bp. Whipple's mission, \$3,.....	28 00	219 70	
Pennsylvania.			
<i>Brownsville</i> —Christ, \$25; S. S., \$13.40,.....	38 40		
<i>Kingsessing</i> —St. James' S. S.,.....	23 50		
<i>Philadelphia</i> —Intercession, Mrs. M. A. B., for Missions in the West,.....	5 00		
<i>Phillipsburgh</i> —Trinity,.....	15 00		
<i>Pittsburgh</i> —"R. S.", $\frac{1}{2}$,.....	2 50		
<i>Pottstown</i> —Christ, semi-annual collection,.....	24 00	108 40	
Delaware.			
<i>Brandywine Hundred</i> —St. John's S. S., for Indian Mission in Minnesota, \$30.01; from the Parish, \$9.04, for Bp. Talbot's Mission,.....	39 05		
<i>Leves</i> —St. Peter's, a Member,.....	10 00		
<i>Newark</i> —St. Thomas's, two families, per A. C. M. Soc.,.....	10 00		
<i>New-Castle</i> —Miss Bird, for Bp. Whipple, special thank-offerings in adversity,.....	\$3 00		
<i>Wilmington</i> —Trinity,.....	15 00	\$37 05	
Maryland.			
<i>Baltimore</i> —Rev. Dr. Lyman,.....	50 00		
St. Peter's, Judson M. Duckett,.....	5 00		
<i>Havre de Grace</i> —St. John's, collection, new system, \$17.45; S. S., \$2.55,.....	20 00		
<i>D. C. Rock Creek Parish</i> —1863-4, $\frac{1}{2}$,.....	50 00		
<i>D. C. Washington</i> —Trinity, collection of ten gatherers, \$50; additional contributions, \$50,.....	100 00		
<i>Worcester Co.</i> —Worcester Parish, Berlin,.....	6 40	231 40	
Kentucky.			
<i>Elizabethtown</i> —Christ, "A. H. C.",.....	1 00		
Ohio.			
<i>Cincinnati</i> —St. Paul's, first fruits of missionary gathering,.....	175 05		
<i>Portsmouth</i> —Christ, Mrs. Washington Kinney,.....	23 00	203 05	
Indiana.			
<i>Indianapolis</i> —Christ, Easter Offering, special for Bp. Talbot, \$95; S. S., do., \$123.30; W. H. M., do., \$51.70,.....	300 00		
<i>New-Albany</i> —St. Paul's, Bp. Talbot's Class, S. S., additional,.....	2 40	302 40	
Illinois.			
<i>Wilmington</i> —Redeemer,.....	3 00		
Michigan.			
<i>Adrian</i> —Christ,.....	16 00		
<i>Detroit</i> —Mariners' Free Church,.....	1 05		
<i>Grand Rapids</i> —St. Mark's, for Fairbault, \$1; Mrs. Dr. Corning, \$1,.....	2 00	19 05	
Wisconsin.			
<i>Fond du Lac</i> —St. Peter's Parish, S. S.,.....	7 75		
<i>Oconomowoc</i> —Zion,.....	8 00	15 75	
Minnesota.			
<i>Hastings</i> —St. Luke's,.....	11 65		
<i>Red Wing</i> —Christ,.....	13 00	19 65	
Missouri.			
<i>Hannibal</i> —Trinity,.....	7 00		
California.			
<i>Columbia</i> —Mission,.....	19 00		
<i>Sonora</i> —St. James',.....	20 00		
<i>Stockton</i> —St. John's,.....	57 00	87 00	
Legacies.			
<i>New-York</i> —C. G. Haven, Esq., Exec., on account of residuary legacy of Miss Caroline L. Griffin, late of New-York,.....	1550 00		
Residuary estate of late Hon. A. Ayrault, fourth dividend per Eph. Cone, Esq., Trustee,.....	330 00		
Amount previously acknowledged,	\$4,741 62		
Total,.....	54,926 93		
	\$59,663 60		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1864.

A HOUSE-GOING AGENCY A NECESSITY.

THE vast sums received by the various Missionary Societies in England are the result of four different plans, all of which are in operation in most of the parishes which take much interest in foreign missions.

First. There is the annual collection in the church after the annual sermon.

Second. The weekly offerings of the children in the Sunday-school.

Third. Domiciliary visits by volunteer collectors.

Fourth. Family missionary boxes.

The first two of these plans have been observed in our American Church by most of the parishes which contribute to foreign missions. But we have relied *too exclusively* upon these offerings in the Church and the Sunday-school, and have neglected the all-important plan of house-to-house visitation. "A house-going minister," it is often said, "makes a church-going people." A house-going agency, we should, in like manner, say, will be sure to make a thriving-going mission.

Indeed, they have found out in England, and the delegates distinctly avowed it at the late Liverpool Missionary Conference, that "organization on the principle of domiciliary visits is a *sine quâ non* to a prosperous missionary treasury."

Fully believing this ourselves, we rejoice that the organization, on this principle, which has been recommended by the Foreign Committee, is meeting with such general acceptance. The Five-Cent-a-Week Scheme meets a great want in our Church; and we have assurances from all parts of the

country, and from rich and poor parishes alike, that it is well suited for the end designed. When a rich family is visited, the Gatherer should encourage the parents to enter not only their own names as subscribers, but also the names of all their children; and already numerous family groups are thus secured, and from some of them over \$20 a year will be received. When a poor family is visited, the Gatherer may be content with one member only being a subscriber. If this system were generally adopted, and faithfully carried out, a prosperous missionary treasury would be a sure result. A few evenings since we attended a meeting of the Gatherers, connected with a church in this city, at the end of the first ten weeks of their labors. They brought to their pastor over \$200, or more than the parish had contributed in two years by merely the annual collections in the Church.

Undoubtedly some of the Gatherers begin the work with an amount of enthusiasm and zeal which will afterward diminish; but with others this will not be the case; and it will perhaps be so with very few where the pastor exercises a proper oversight of, and gives all proper encouragement to them in their work; making it a point, above all things, *to hold the regular ten weeks' meeting.*

It is very gratifying to notice that the returns from some parishes at the end of the second ten weeks are larger than at the end of the first. A small church in New-Jersey, which had contributed only \$14 through the annual collection, sent \$21 at the end of the first ten weeks, and \$50 at the end of the second. From a church in Philadelphia, the first return is \$50, and the second \$70. A church in New-York, which had been accustomed to send \$30 a year, sends \$32 at the end of the first ten weeks, and \$40 at the end of the second.

Indeed, so well suited is the system, and so excellent the results, that the only wonder is that we could have been satisfied so long with merely the old system of the annual collection. For a quarter of a century the great missionary societies of Europe—Roman Catholic as well as Protestant—have been dependent, in a great measure, for their receipts upon this house-going agency. The Roman Catholic “Society for the Propagation of the Faith” has its volunteer collectors at work in all parts of this country and of Europe. Each collector obtains ten subscribers, and each is furnished gratuitously with a copy of the “Annals” of the Society. The collectors give the money to the parish priest, who forwards it to the general treasurer for the diocese, who sends it to the “Central Council of the Work of the Propagation of the Faith,” at Paris. This Romish Society is enabled to carry on its vast operations among the “infidels and heretics” almost entirely by the means obtained through this thoroughly organized house-going agency.

Among Protestants, the members of the English Wesleyan Church, in proportion to their numbers and means, do more for missions than any other body, unless it be the Moravians. These English Wesleyans contribute

annually to the cause of foreign missions *nearly three quarters of a million of dollars*; and this being their "*jubilee year*," they double this amount. We have desired a friend in England to ask a minister of that denomination to furnish us with an account of the plans which they have in operation for raising the vast sums which their Missionary Society receives; and we have received the following communication from a minister in Coventry. It shows how much they make use of the members of the Church and older scholars as collectors.

THE missionary cause is constantly before us. From childhood we are trained to love it. Yearly, (at Christmas,) throughout the length and breadth of our land, collecting-cards are distributed amongst those of the children of our Sabbath-schools who are willing to take them. These children are some of the most efficient collectors we have. Who can resist the pleading of a child? Who can withstand the eloquence of a Christian boy or girl, anxious that heathen children should learn to lisp the name of Jesus? Our children collected last year in this way £7846 4s. 5d.

Juvenile Missionary Societies are formed in connection with some of our schools. Some of our Sabbath-schools are attended by highly respectable children; others are principally attended by the children of the poor. According to circumstances, missionary boxes are distributed in our schools; sometimes one to a school, at others one to a class. These boxes are handed round each Sabbath-day, and thus many pounds are collected, which might otherwise be wasted, and thus a love for Christ's cause is instilled into our children's minds. In other schools some of the elder children are employed as collectors, and wait with their book upon their friends week by week. To sustain the missionary spirit in some of our Sabbath-schools, quarterly meetings are held, specially to interest the children. These meetings are addressed by the teachers and superintendents. The missionary publications of our own and other Christian bodies furnish abundance of interesting matter for these occasions. We take care to announce what has been

contributed by each class at these meetings, that every class may be desirous to acquit itself well.

Our children do not, however, content themselves with what they do in our Sabbath-schools. Few Christian families are there, having an intense love for missions, which have not their missionary box, in which are placed the profits arising from "missionary" pear, apple, and plum-trees, money given for sacks returned, small deductions from bills, travellers' contributions, and divers other moneys, the loss of which no one feels, the entire gain of which considerably augments the missionary income.

Many of our young females, with hearts glowing with love to the Saviour—who has loved them with love unspeakable, feel that they cannot be idle in this work, and week by week toil on year after year, until they become wives and mothers, (and some after that,) as collectors for the missions.

Those who have entered into life and become successful in business, (who once possessed little but now have much,) feel they cannot be guiltless before God without yearly placing their subscription of a guinea or more upon the missionary altar. Interesting is it to behold these family subscription groups in our reports, for even when death has tried to break them, they are still unbroken, for the sainted ones still give through their surviving parents and brothers and sisters.

When hoary locks and furrowed brows are seen, and the journey of life on earth is nearly ended, our godly men and women

of wealth, now about to pass into His presence who has intrusted them with what they have possessed, whilst they think of those who are to "come after them," do not forget the evil that shall be upon the earth, and so end their lives of piety and benevolence by giving a good round legacy to our missions. Thus the thankful receivers of daily blessings go on giving from infancy to age.

We have a yearly missionary meeting in almost every place we preach. In our larger towns and cities our missionary meetings and breakfasts awaken considerable interest. Many from the more distant counties attend the London May missionary meetings. And what, you will ask, is the secret of their attraction? Our veteran missionaries with stirring facts, and the "Demostheneses" and "Ciceros" of our ministers, with their convincing principles, stand side by side upon the missionary platform—fellow-advocates. Those who are privileged with attending these meetings get largeness of heart and fervency of love which cannot be easily acquired elsewhere.

Our smaller town and village meetings are not, however, by any means to be despised. Addressed by men of less "mark,"

sometimes they are not less interesting. The addresses are suited to the tastes of our audiences, and miners and manufacturers and agriculturists we find have even stronger sympathies sometimes than those of larger mental culture. The hearts of the poor, as well as the hearts of the higher classes, yearn with love to Christ and his cause. As cheerfully as the widow gave her all, give they their coppers, and their givings, like the widow's gift, shall be of everlasting remembrance.

By these agencies we collect year by year, at home and abroad, in round figures, £140,000.

The Jubilee year of our missions has arrived, and we are, in addition to our ordinary income, making a special effort for its celebration. To this special fund upward of £160,000 is already promised. This amount has been raised principally by voluntary subscriptions at public meetings. These meetings are not always largely attended, but they are attended by the *best friends of missions*. Subscriptions vary from £1000 to one shilling. The more we give the more God blesses us. Can we give him too much who has given his only Son to redeem us with his blood?

THE SECRETARY OF THE DUTCH REFORMED BOARD ON OUR SYSTEM.

In the *Missionary Recorder*, the organ of the Dutch Reformed Board of Missions, we find the following on the new system:

"The Episcopal Board of Foreign Missions is striving to introduce a new plan of gathering funds. We trust it may be as widely adopted as it is thorough and efficient.

"It is this. To have a number of collectors in each parish, each of whom will have ten, at least, subscribers engaged to pay *five cents* a week. Once in ten weeks the returns are made by the collectors.

"The essence of the plan is five cents a week. Is this too large an average? In how many families might each individual, from grandfather to the baby, be put on the collector's list! We ought to average more givers than

we have communicants. But reduce the contributors to that number, and put the figure at fifty thousand. It will be seen that we should have twenty-five hundred dollars each week. The annual proceeds would be *one hundred and thirty thousand dollars.*

“We do not hold up this wondrous result to tantalize our poor readers. We hope that some pastor and consistory will adopt the plan, and see if it cannot be worked out with the best results.”

INCREASE OF LABORERS.

SINCE the last meeting of the Board of Missions the Foreign Committee have appointed three ordained missionaries for Africa, and one female teacher. There are now before the Committee three other applications for appointment; two of the applicants being desirous of going to Africa, and the other to China. We learn also that several of the students now at Gambier have fully resolved to give themselves to the missionary work at the conclusion of their course of study.

This unusually large increase in the number of those who have been led to dedicate themselves to the work, is cause for devout thanksgiving and adoring gratitude to the great Lord of the harvest, who has heard the prayers of his servants in the mission-field and at home, for an increase of laborers.

This increase in the number of missionaries gives great joy to the brethren in the field. In a letter dated April twelfth, Bishop Payne says: “Our hearts are rejoiced by the tidings of Mr. Auer’s good success, and God’s answers to our prayers for additional missionaries. We shall hail the expected brethren with joy. We should never doubt that God, in answer to earnest prayer, will always send forth laborers *into his own harvest.* May we be encouraged to trust him more hereafter.”

PRESENT CLAIMS OF MEXICO.

As in some other Roman Catholic countries, so also in Mexico there is a decided movement for Church reform on the part of many of the priests. From various authentic sources we learn that at least one hundred and fifty Mexican priests are convinced of the errors and corruptions of Popery, and are desirous of a thorough reformation of the Church. Some of them are already earnestly laboring to make their Church what they would call the “Reformed Church of Mexico.” Among them are men who for the course they have taken have suffered the loss of all things, and endured bitter persecutions and imprisonment. One of these persecuted priests who was im-

prisoned in Sonora has succeeded in reaching Brownsville, Texas, in company with his brother, also a priest. He is there engaged on a work in the Spanish language entitled the *Evangelical Priest*, for circulation among his countrymen. In it he denounces the supremacy of the Pope, the worship of the saints, auricular confession, and many other corruptions of the Papacy. He has entered into a correspondence with the Rev. Angel Herreiros de Mora, a clergyman of our Church, now resident in New-York, who is engaged in revising a translation of the Bible into Spanish for the American Bible Society.

Another of these reforming priests, who was rector (párroco) of a large church in the province of Tamaulipas, has also entered into a correspondence with Mr. de Mora, and a member of our Foreign Committee who is acquainted with the Spanish language. This priest is also making use of the press to enunciate his views and aid on the reform movement. On some points, however, these "evangelical Mexican priests" are still in error; and they need at this critical juncture that instruction and guidance which the clergy of our Church are best qualified to impart.

They announce their willingness to receive such instruction and all the aid we can give them in arriving at a full knowledge of the truth themselves, and of imparting it to others. Surely we shall greatly fail in our duty if we leave these men to themselves, or cause them, through our neglect, to turn for aid to those who, however much good they may do them, will not enable them to make the "Reformed Church of Mexico" a church which shall combine "*evangelic truth with apostolic order.*"

The Foreign Committee feel the importance of the claims which Mexico now has upon us, and they are desirous of meeting them at once. We hope soon to be able to announce the appointment of one or more suitable persons to this important field. It is a happy circumstance that such men will be able to take with them copies of an excellent Spanish translation of the Prayer-Book made by Mr. de Mora, and set forth some time since by Bishop Potter, of New-York, and also of a revised and improved translation of the Bible into that language by the same gentleman.

A NEW THING IN JAPAN.

THE Rev. Mr. Brown, Chaplain to the American Embassy to Japan, and Missionary to the Japanese, sends to the Secretary of the Dutch Reformed Board of Missions in New-York a translation of a remarkable paper prepared by one of the most powerful of the native princes.

The memorialist was the guardian of the present Taikun (Tycoon) or secular Emperor during his minority, and it is to the Taikun that the memorial is addressed.

This prince boldly states that "there is no greater shame" to Japan than the course she has lately been pursuing; a course which is causing her to lose the friendship of the world. He declares that it is impossible to expel the foreigners from the country, and that it would be impolitic even if it were possible. His views of the Christianity of the modern Protestant nations are so far correct, that he wisely discriminates between it and the Christianity which was introduced by the Jesuits; and he says: "Were Japan to adopt and practise it, I am of opinion that no sects would arise to ruin or damage the country."

The Rev. J. H. Ballagh, of Yokohama, remarking upon this memorial, says: "It would be a respectable paper, I think, for any land; but when we consider that it issues out of the heart of this Pagan empire, which hitherto has been so seclusive, no expression of astonishment and gratitude will be sufficient less than this: 'What hath God wrought!'"

CAUSES OF THE MORTALITY IN AFRICA.

IN the following article the Rev. Mr. Auer discusses the question of the unhealthiness of Africa, and declares his belief to be, that the great mortality hitherto has been less owing to the climate than to the fewness of the missionaries, which has prevented a proper subdivision of the labor, and often caused the missionary to be laboring all alone at his station, when he should have had the presence, sympathy, and coöperation of at least one other missionary brother. While he acknowledges that the climate *is* unhealthy, he believes that if the Saviour's plan of two ordained missionaries at each station instead of one was followed, and there was at each station a lay assistant to attend to the secular matters which are so numerous in a field like Africa, then the mortality would be very much lessened.

EVERY body knows that the field of the Protestant Episcopal Mission in Africa is four to five degrees north of the Equator, and that the heat of the sun is very great in those regions. And every body seems to take it for granted that going to Africa is almost certain death.

When we look over the list of our beloved missionaries that have laid down their lives there, the question, whether Africa's climate is unhealthy seems to be answered, and the general impression people have appears to be, in a great measure, the true one.

I give the names of our dead, without

knowing the exact order in which they fell asleep:

Rev. E. P. Messenger, Rev. L. B. Minor, Rev. R. Smith, Rev. H. H. Holcomb, Mr. Steele, M.D., Mr. Rogers,* Mrs. A. M. Payne, Mrs. Savage, Mrs. Scott, Mrs. L. Rambo, Mrs. V. Hoffman, Mrs. M. B. Auer, Mrs. Hening,* Mrs. G. Messenger, Mrs. Patch, (widow,) Miss Smith, Miss Alley, Miss Spaulding, Miss H. Relf, Miss D. Hunt.

All these had died in, or by the effect of their having been in Africa, within *thirty years*, two in every three years.

* Died on their way, or at home.

There have always been more female than male missionaries, and some more married ladies than single ones; so that when we take the weaker constitution of woman into consideration, the proportion of mortality is just the same there as at home. But the fact that twenty persons have died in thirty years, and that out of a comparatively small number of missionaries, is appalling. There are, however, some mitigating features in favor of Africa, as soon as we look a little closer into the causes and more particular facts. The writer is a missionary to Africa; but that cannot make him partial in this matter, for he has been several times at the point of death himself, and has not only lost dear friends—and that *is* a loss in that land—but also two lives, dear as his own. Still he would plead for Africa, and remove every unnecessary fear or prejudice from the minds of his brethren at home.

What then has he to say in favor of Africa?

1. The temperature on the Western coast of Africa is necessarily hot, and hot all the year round. There is no difference between January and August.

But the thermometer averages between eighty and ninety, seldom getting up above one hundred, and then only a few hours at noon; and seldom falling below sixty-six, and that at about three A.M. There is no refreshing season, or even a week of cold weather; so that the system is, in the best case, gradually languishing and being exhausted. Fevers take away all strength at once, and we seldom get back more than three quarters of what we had before it came.

But mornings, evenings, and nights are, on the whole, pleasant. On the coast a good breeze is blowing; in the interior the nights are comparatively cold. Our days never being longer than twelve hours, the sun has not as much time for shining, as for some weeks in northern countries.

2. Every uncultivated country is unhealthy. Africa is overgrown with dense forests and shrubberies, interwoven with grass and briars and creepers, so that the ground, constantly wetted by dew and rain (in its seasons) seldom or never dries; the water cannot run off, and swamps and marshes are formed, that exhale deadly miasma. We have no mountains near enough that would bring us above that polluted atmosphere. The forests have to be cut down, and to be kept down; then the land will be much healthier. Our Christians begin to keep their farms constantly in one place, and to extend them, so that old stations become healthier than they were before.

3. There have always been only few missionaries on the field at a time. Some people say: "See what a great proportion of those that were there have died." But the ratio must be reversed—the less missionaries we have, the greater will be the amount of deaths, and *vice versa*. Our missionaries have usually been alone; only for very short seasons two men have been together at one place. The work is exceedingly great, difficult, and manifold. We have to preach almost daily, and often three and four times a day; to teach in schools; to build houses; to teach natives all kinds of work; to learn the language and make books in it; to care for the bodily wants of our scholars and ourselves; to be the physicians and counselors of Christians and heathen; to speak constantly to visitors; to travel through the country without any comfort, even without a good path; we have also to keep accounts of every dollar, and make reports, and write letters to our friends at home. There is no relief; no friend to take one part of the work; no one to do it when we are sick and feeble; no adequate force to meet the crying wants of the heathen around. *This is the greatest reason why Africa is so unhealthy!* When the Church sends her messengers "two and two;" when we have a few laymen for

secular work, then we shall not be used up so soon.

4. Some of the deaths cannot be put entirely to the account of Africa. There was a shattered system, or consuming disease, which some brought with them. They would have died as soon at home; perhaps sooner. Also, one lady's death—in sight of New-York—was not directly caused by the climate. She left Africa pretty well.

5. Quite a number of missionaries, men and women, have left the field, and are now living. We must not count them as dead.

6. We have, in time and by experience, learned how to be careful in diet, clothing, exposure, etc. Imprudence, or want of experience, has oftentimes brought sickness, and, I suppose, in one or two cases, death.

Still there is too much necessity for over-exertion; too little time for rest; too many hardships in travelling.

There is Bohlen Station, about eighty miles in the interior. We go up the Cavalla River in a hollowed tree, where we sit exposed to sun or rain all day, not able to move lest we upset the craft. There is much trouble with the boxes before they are in the canoe—it takes two or three changes of carriers—and then with the natives that paddle the canoe, and those with whom we spend our nights on the way. Each trip up that river has made me sick. If we had a small steamer, with a small cabin, what a pleasure would it be to reach Bohlen so comfortably, and in less than twelve hours!

In many instances the hardships of our laborers in Africa might, and, I trust, more and more will be lightened and diminished, especially when their number is multiplied, and lay-missionaries placed at their side during the time we must do missionary work in Africa through foreigners.

But, at any rate, fear of sickness and death cannot keep us from preaching the

"good tidings of great joy" to Africa. Christ, our Lord, knew it would cost his life to do his Father's will; still he went right through. How then can we begin to count lives or dollars in the prosecution of a work he will have done, and in upholding the highest principles God has established on the earth?

Since our Saviour died and victoriously broke through the portals of death and hades, even "our death is a success," and, rightly understood, a privilege.

From a tombstone in the Bishop's garden at Cavalla, where part of our soldiers sleep, these words thrilled once through my heart: "Let the mission go forward more than ever." Be it so, in spite of death! Amen.

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CHINA.—Letter from Bishop Boone.

IN PERILS ON THE SEA.

P. & O. S. S. CANDIA, }
ADEN, May 5, 1864. }

MY DEAR BROTHER: You will be surprised to hear from me at this point; it is owing to our having encountered on the twenty-ninth of April a cyclone, when on our voyage from this place to Ceylon, and being obliged to put back. For many hours we were in imminent danger, but God has mercifully delivered us.

Our first danger was that of getting into the centre of the cyclone, from this we were delivered by the captain lying to on the right tack, after our fires were put out and our ship helpless. Our second danger was from a lee shore, toward which we were drifting until the wind shifted to the south. Our third was of foundering. During the height of the gale we took on board an immense quantity of water; it was seven feet in the engine-room, and put out all our fires. From this danger we were rescued by the most vigorous pumping and bailing of all hands on board, passengers as well as crew.

I never saw a ship on board of which

every thing was so complete a wreck. The water was so deep in the cabins on the lee side as to float the trunks, and they were beaten to pieces against each other. I was on this side, and my things are knocked to pieces and spoiled. My loss in money value is at least £50, not to mention old Bibles and mementoes that are beyond all computation. Our last danger was from pestilence or ship-fever. You can have no idea of the smell from such masses of wet leather-trunks and decaying clothes, etc., etc.; added to which, we had dead rats, poultry, etc.; to crown all, three of the native crew were taken down with the small-pox. For two hours it was the expectation of almost every one on board that we must be lost; it was a very solemn time; the passengers behaved admirably; we had a thanksgiving service on the first of May. I made an address, and many have told me they were much affected, and I am still trying to improve the occasion.

You will be anxious to learn how my health has fared during all these troubles. Strange to say, I have been better ever since the day of the storm.

Our ship is repairing, and we expect to go on in four or five days. I shall lose a fortnight by this storm, and not reach Shanghai until the fourteenth of June, instead of the thirtieth of May as I expected.

I am very anxious to learn how things are going on at Shanghai.

Letter from the Rev. Mr. Thomson.

In the following letter Mr. Thomson gives some reflections on his receiving the intelligence of the death of Mrs. Boone; mentions that a temporary arrangement has been made with the Rev. Mr. Michel to conduct the services in English at our chapel, which is near the foreign settlement; states that there are encouraging signs in the work among the natives, and alludes to the important labors of transla-

tion, in which the Rev. Mr. Schereschewsky is engaged:

SHANGHAI, March 25, 1864.

REV. AND DEAR SIR: We have had the sad news by this mail that Mrs. Boone died on the twentieth of January last. Thus another of our number is taken away.

You have doubtless full accounts from the Bishop. It is a sad affliction to us all, the loss of her who was as a mother in the mission as well as out of it; being, I believe, the first lady of our mission who arrived in Shanghai. For myself, I have always been treated like a son, so kindly would she sympathize with me in my cares and sorrows.

Our dear Bishop writes, though in sadness, yet as one who felt the blessedness which the Gospel hope can give even in our deepest sorrows and sufferings. May the Lord comfort him with all his consolations!

He speaks of returning soon to Shanghai; but as much as I would like to see him, and we all need his presence, yet I hope he may remain long enough in England to recruit his health and strength after the trial he has been through.

We have a gentleman named Michel* who has come down from Peking, who is willing to assist us here in Shanghai with the English preaching and work. I am very glad to have him, as the summer is coming on, and it would be quite trying for one person. During this month I have had as many as ten burials in eight days, and this is the healthy season; the small-pox has been very prevalent. We have lost two of the lady missionaries in the last ten days—the wife of Mr. Wood, of the Methodist Mission, and Mrs. Thomas, of the London Mission; they did not die of small-pox.

We have some encouraging signs in our work; our schools are quite full; in fact, at one station we have had to refuse any more children, the numbers asking for admission being more than the teacher could instruct.

We have a very promising case in a young man named Tyng; he will be baptized on Easter Sunday. There are others asking for admission who will be baptized shortly, if thought fit. One of the old members, who had strayed away from us, has come back, and offers to pay part of

* The Rev. Mr. Michel is a clergyman of the Church of England.—ED. OF THE SPIRIT OF MISSIONS.

the expenses of one of the two schools—that is, pay one half of the teachers salary, and he has already handed in part of the money to Chai.

There is a letter from Mr. Schereschewsky. He is working on a translation in good Mandarin of the Bible and the Prayer-Book, in conjunction with the Rev. Mr. Burdon, of the Church of England Mission. This I regard as a great work, and one much needed—a good Mandarin Bible.

The Prayer-Book will be a great help, too, both as a book of instruction as well as in our services.

I send you a slip of the news in reference to the movements of the rebels at the seat of war; they seem to have aroused themselves for a final struggle. I will send you the latest news by next mail, (D. V.) There are one or two other slips which I add, one of which speaks of Mr. Michel. The plan is to pay him by a subscription from the foreign congregation; he was only engaged temporarily. We will need him even if the Bishop can return before the warm weather. We want an American, however, for a permanence.

AFRICA.—Journal of the Rev. J. K. Wilcox.

IN the following Journal, Mr. Wilcox gives an account of some itinerant labors performed in the months of March and April. At one beautiful place he visited, Nanna Kwo, he found that a Liberian trader had built a chapel, in which he gathered the people together, and expounded to them, in an humble way, the word of truth. Mr. Wilcox thinks that Nanna Kwo forms a large and inviting field of labor, and hopes a missionary may soon be sent there.

Sunday, Easter Day, March 27th, 1864.—Preached this morning at St. Paul's Church. Our little church was crowded. Administered the Holy Communion to about fifteen persons; catechised the children in the afternoon at the Sabbath-school. Mr. Neyle is getting on finely with his class of native boys.

Monday 28th, Easter Monday.—Attended this afternoon the meeting of the male members of the Church for the election of officers for the ensuing year. Mr. Isaiah Neyle elected Senior Warden, Dr. Snow-

den, Junior Warden; Messrs. Givens, Barlow, and Monger elected vestrymen.

Thursday 31st.—Started about eleven o'clock A.M., in company with Mr. Morel, (a very enterprising merchant,) in his large canoe, Mr. Neyle, our Senior Warden, accompanying me for the Kwo coast. The bar was unusually high; we came very near capsizing. We had no wind, and, as a consequence, were until six P.M. getting to Little Kwo, a distance of about twenty-five miles. We got all our baggage wet while endeavoring to land, and ourselves well drenched; the surf was very bad. After landing, walked up to the king's house. The king is a young man, very intelligent. Took lodgings in the factory-house of Mr. Draper, a Liberian trader. We could not sleep—the mosquitoes were so very troublesome.

Friday, April 1st.—Rose quite early this morning; found that I could not say a word to the people, all of them being on their farms, with the exception of a few who remained in town to look out for thieves, etc. The king assured me that he will endeavor to have his people down from their farms on my return, that I may have the opportunity of preaching to them. Walked over to the next town, Settra Kwo; found my friend Mr. Williams and family in good health. Settra Kwo is the old Mission Station of the Presbyterian Board. All the foreign missionaries, however, have now gone home, leaving only Mr. McDonough, a Liberian teacher, to operate. The mission-house is now in ruins. After taking some refreshments, we proceeded to the king's house. The king rang his large bell, and in a little time we had about fifty persons, men, women, and children, all seated under a large, wide-spreading tree, while I addressed to them the word of truth. Mr. Neyle followed in some very practical remarks. Had a pleasant interview after service with one, Sam Lewis, a native man, who formerly resided in Waterloo, one of the villages of Sierra Leone. He seems, indeed, a man not far from the kingdom of heaven. Preached at night at the residence of Mr. McDonough, (the Presbyterian teacher,) to about eight or nine Colonist traders, with their wives. A woman (recaptured African) came to me about ten o'clock P.M., to have her little child baptized. This woman had been living in the colony, and has had considerable instruction in religious matters; her husband came with her. In a little while

we had quite a respectable gathering. A recaptured woman that I had united in marriage a few weeks previous, came also with her husband, and were among the sponsors. I baptized her little girl "Nancy;" she seemed indeed quite thankful. The king and head men called to see me after the woman left; had a pleasant interview with them; they seemed to desire a "God man" (minister) to live in their country. May God bless the efforts of this day to his glory.

Saturday, April 2d.—Left Settra Kwo about four o'clock this morning. Arrived at Crobā about six A.M., but finding only a few persons in town, did not make any stop, but continued on. Arrived at Yar's Point Town about eight A.M.; preached to about eighty persons; great attention was paid to the words of truth. May the eyes of these people soon be opened to know the truth. Left Yar's Point Town about half-past nine; arrived at Ben Dac's Town about half-past ten. Finding most all the people away from town, concluded to stop on my return; pushed on to Nanna Kwo; arrived there about one P.M. I was happy to find Mr. Marine and family in good health. Nanna Kwo is a beautiful place. Many fine cottages can be seen scattered all over the town, owned by both Liberian and native traders. Mr. Marine, I am thankful to find, though a trader, has, with praiseworthy zeal, erected near his house a fine little chapel, in which he gathers the people (both colonists and natives) on the Sabbath, and expounds to them, in an humble way, the word of truth. He has, without doubt, accomplished much good. May God direct and bless him in his works and labors of love. He wished to have his child baptized to-morrow. The people here are very much in need of a Christian missionary. I hope it will not be long ere we shall have some pious, energetic man to labor here. The harvest truly is great, but the laborers are few; we will pray to the Lord of the harvest that he may send forth more laborers into his harvest. Had

the pleasure of preaching at night in the small chapel to a large number of colonists and traders.

Sunday, April 3d.—Received a letter this morning from Mrs. Wilcox; glad to learn all well. We are now about fifty miles from Sinoe. Preached in the large town this morning, about eight o'clock, to the king and headmen. The king and headmen promised to make their people observe the Sabbath. Preached at eleven A.M., in the chapel; baptized Mr. Marine's little son "Francis Wilcox," about four o'clock in the afternoon. Preached again at night in the chapel.

Monday, April 4th.—Prepared a letter to Bishop Payne, to be forwarded to Sinoe to meet the mail. About ten A.M. walked to King Will's Town. Had a pleasant interview with the old king; he is indeed a very intelligent and polite man. Preached to his people, Mr. Neyle making some few remarks. The old king seemed to be deeply impressed with the word of truth, and promised to "do God's palaver;" returned to Nanna Kwo. Concluded to return home, as the native war here will not allow us to proceed any further. O Lord! hasten the time when wars shall cease off the earth.

Tuesday, April 5th.—Left Nanna Kwo about six this morning, and about half-past eight A.M. arrived at Ben Dac's Town, (the town I did not preach in while on my way down.) Preached to men, women, and children; we had quite a gathering. Mr. Neyle followed me. Arrived at Yar's Point Town about eleven A.M., and Crobā about twelve A.M. At Crobā the people were still on their farms—could not preach, as I had hoped to do. Arrived at Settra Kwo about two P.M. Visited the headmen of Settra Kwo in the afternoon.

Wednesday, April 6th.—Left Settra Kwo about one o'clock this morning; arrived at Little Kwo about four A.M. Found the people still on their farms—did not preach. Continued on to Sinoe; arrived at Blue Barre Point about one P.M., got home about two P.M., very much fatigued.

VARIOUS ITEMS.

BASLE INSTITUTION.

IN connection with the Basle Missionary Society, there have been trained at the institution in that city, in forty-seven years, four hundred messengers of the good tidings, of whom two hundred and eighty-one are still living, in all zones and climes of the world.

GIRLS' SCHOOLS IN INDIA.

"The *Madras Examiner* publishes statistics which, if accurate, are valuable, showing the state of female education in the Southern Presidency. In 44 aided schools there are 2077 girls. In 80 schools unconnected with Government there are 4906 girls. This shows 124 schools, with 6983 girls. Of the latter, 3659 are native Christians, 1953 Hindus, 39 Mohammedans, and 1296 others. Five of the schools, with 304 girls, are under native management."

THE LIBERIANS AND THE HEATHEN.

A correspondent of the *African Repository*, writing from Monrovia, says: "The people of Liberia boast sometimes too much; but in one thing they never do themselves justice, in that they never tell the world the whole of their work among the heathen. I think it would be impossible to tell how many heathen children are daily in the habit of joining in family prayer in our whole country; how many go to Sunday-school; how many go to church; how many profess Christianity as members of Christian denominations. Though we fall far short of our duty in this respect, yet it is something to be thankful for that we have such good men at work for religion as Vonbrunn and Crocker, and Pitman and Lowrie—all converts from heathenism; leading unblemished lives, and possessed of good education. I hear it hinted that the next Administration intends to make some arrangements for schools among the heathen."

TINNEVELLY CHURCH, (INDIA.)

The earliest register of the Tinnevely Church bears date A.D. 1780, at which time the Missions were under the fostering care of the Christian Knowledge Society. This register gives the number of Christians as *thirty-nine*, including individuals of various castes—from the Brahmin widow, baptized by the Society's venerated missionary, Swartz, to the poor outcast Pariah—true picture of the Church in every age, (*vide* St. Matt. 13 : 47.) The little one has become a thousand. In 1863, the Church in Tinnevely numbered 32,341 baptized persons, and about 10,000 or 12,000 Catechumens; and in the Christian schools there were no fewer than 12,482 children!

LORD CORNWALLIS DEIFIED.

To show the ignorance and superstition abounding in India, we are told that "the statue of Lord Cornwallis, in the Town Hall of Kolapoor, is worshipped by the ignorant classes of Hindoos with as much reverence as is paid by them to the images of Bram or Shive! Coconuts and flowers are offered every day by men and women whose minds are imbued with the notion that the spirit of 'Wallis Saheb' will assist them in realizing all good and averting evil consequences. This superstitious practice has prevailed for a long time, and has latterly extended itself to the Mohammedans. The worshippers are mostly women, and, on an average, no less than fifteen to twenty cocoanuts are broken daily on the base of the statue."

CALCUTTA.

The festival of Kali, the goddess of cruelty, takes place yearly in India, in the vicinity of Calcutta, continues for fifteen days, and has been the occasion of much cruelty and wretchedness. The numbers who attend this festival are now greatly diminished.

The city of Calcutta derives its name from this cruel goddess of the Hindoos. Before Calcutta was built, the temple of Kali existed in the neighborhood. It was called in the Bengali language Kali Cotta, and this, abbrevi-

viated, became Calcutta—*Kali*, or *Cali*, the goddess, and *Cotta*, her residence, or temple. The Hindoos to this day pronounce Calcutta, not as we do, but “Cali Cotta.”

ARABIC BIBLE.

Dr. Thompson, the author of the *Land and the Book*, in a letter, dated Beirut, April 7th, says: “The one thing decided upon at our ‘General Meeting,’ (as far as we could decide it,) in which a special interest will be felt, is, that Dr. Van Dyck is to go to New-York, next year, to superintend the electrotyping of the complete Arabic Bible, in ten different editions and sizes. Not the *whole* Bible in so many forms, but the entire in five editions and portions of it—as the New Testament, with vowels, the Psalter with and without vowels, etc., making some ten works in all. This is the greatest work this mission ever achieved, the greatest that the American Bible Society ever undertook. If carried out as contemplated, Dr. Van Dyck will have to be absent at least two years.”

MAURITIUS AND MADAGASCAR.

A work on these Islands has just been published in England, by Bishop Ryan. It is entitled, *Mauritius and Madagascar: Journals of an Eight Years' Residence in the Diocese of Mauritius, and of a Visit to Madagascar. By Vincent W. Ryan, D.D., Bishop of Mauritius.* Dr. Ryan's object in publishing this interesting volume is to convey an accurate impression of the nature of the work done in the diocese of Mauritius, and of the various peoples who are likely to derive advantage from it. A clear call to proceed to “the regions beyond,” he considers, was given by the openings in Madagascar. He has, therefore, determined to make Mauritius the basis of operations for future Church Missions to Madagascar; the former island being, in fact, much nearer in point of time to the coast than the capital of Madagascar itself.

THE BISHOP OF NIGER.

The Rev. Samuel Crowther, who is officially announced as the new Bishop of Niger, corresponds to the name of his future diocese as being a black man—the first Anglican bishop of his race and color. His history, extending over fifty years and more, from a state of abject servitude to the episcopate, is a very romantic one, and attracted the attention of Her Majesty and the late Prince Consort, by whom he was received at Windsor, on one of his visits to England. His original name was Adjai, and his family lived at Ochugu, in the Yoruba country, one hundred miles inland from the Bight of Benin. In 1821, he was carried off by the Eyo Mohammedans, was exchanged for a horse, was again exchanged at Dahdah, and cruelly treated; was then again sold as a slave for some tobacco; was captured by an English ship-of-war, and landed at Sierra Leone, in 1822. He was baptized in 1825, taking the names of the evangelical vicar of Christ Church, Newgate street, London, Samuel Crowther. In 1829, he married Asano, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster at Regent's Town, and subsequently accompanied the first Niger expedition. Arrived in England, he was sent to the Church Missionary College, Islington, and was ordained by the Bishop of London. In 1854, he accompanied the second Niger expedition, of which he has written a very able account. He has since been an active clergyman at Akessa, has translated the Bible into Yoruba, and has undertaken various other literary works of a religious character for the benefit of his African brethren.

I N T E L L I G E N C E.

APPOINTMENT.—Miss Phebe Bart, of Ashtabula, Ohio, has been appointed as a Missionary Teacher to Africa. Miss Bart is to leave for the field by the next vessel which sails.

DEPARTURE.—The Rev. Mr. Burrows left for Africa by the bark Greyhound, which sailed from this port June 16th.

THE REV. DR. HOWE AT THE PENNSYLVANIA CONVENTION.—On motion of Bishop Stevens, the Rev. Dr. Howe was requested to address the Convention on the Foreign Mission work of the Church. At the conclusion of his address, on motion of Mr. Parvin, a resolution of thanks to Dr. Howe was passed, together with a recommendation that a collection be made every year in each parish for the cause.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10th to June 10th, 1864.

New-Hampshire.

Claremont—Trinity.....	\$13 00	
Portsmouth—St. John's, Ladies' Miss. Soc.,.....	40 00	\$53 00

Massachusetts.

Boston—Emmanuel.....	254 00	
Trinity S. S., for scholarship at Cape Palmas, Af., per Am. Ch. Miss. Soc.,.....	75 00	
Dorchester—St. Mary's.....	169 52	
Newton Corner—Grace, five-cent coll., for Africa.....	42 15	
Newton Lower Falls—St. Mary's, per Am. Ch. Miss. Soc.,.....	25 00	565 67

Rhode Island.

Bristol—St. Michael's, five-cent coll.,...	38 75	
Newport—Emmanuel S. S.,.....	20 87	
Providence—St. John's, five-cent coll.,	33 15	
Westerly—Christ, five-cent coll.,.....	38 55	181 32

Connecticut.

Easton—Christ, a sick communicant,...	1 00	
Fairhaven—St. James',.....	10 55	
Greenwich—Christ, a S. S. class,.....	1 00	
Hartford—Christ,.....	74 57	
Huntington—St. Paul's,.....	3 00	
New-Haven—St. Paul's,.....	100 00	
Norwalk—St. Paul's,.....	40*00	
Oxford—St. Peter's,.....	1 00	
Quaker Farms—Christ,.....	1 00	
Stonington—Calvary, Epiphany coll., \$7.50; proceeds of five-cent coll., \$24.50,.....	32 00	273 12

New-York.

Bay Ridge—Christ, five-cent coll., ..	\$20 00	
Cherry Valley—Grace,.....	5 00	
Delhi—St. John's, Chas. Marvin, Esq., for Africa,.....	25 00	
Factoryville—Trinity Chapel, five-cent collection,.....	39 20	
Islip—St. John's,.....	5 00	
Newburgh—St. Paul's, a member,....	1 00	
New-York—Calvary S. S.,.....	14 60	
Intercession, \$92; S. S., \$41.56...	133 56	
St. John's Chapel,.....	20 02	
Trinity,.....	64 75	
Helen L. Gilman, proceeds of five-cent collection,.....	14 60	
Chelsea Female Institute, for Orphan Asylum, Cape Palmas, Af., Mrs. S. D. Shipman, \$1; Mrs. Stevens, \$1; Mrs. Hunt, \$1, per Mrs. S. S. Wheeler,.....	3 00	
Mrs. J. M. Thomas, at the discretion of Bp. Payne, Africa,.....	20 00	
Mrs. Samuel J. Waring, for the Cavalry Messenger,.....	1 00	
Peekskill—St. Peter's, five-cent coll.,	25 30	
Philipstown—St. Philip's,.....	38 62	
Rhinebeck—Messiah,.....	10 00	
Sing-Sing—Mr. Cartwright,.....	5 00	
Tarrytown—St. Mark's,.....	15 00	
White Plains—Grace S. S., for Scholarship in Africa, \$20; for China, \$10,.....	30 00	
Yonkers—St. Paul's five-cent coll.,....	48 95	\$573 10

Western New-York.

Aurora—St. Paul's,.....	3 00
Bradford—St. Andrew's,.....	4 00

<i>Buffalo</i> —St. Luke's,.....	\$0 33	
<i>Geneva</i> —Trinity S. S., for Africa, \$14.30; M. P. F., \$2.50,.....	16 50	
<i>Gulfport</i> —Christ,.....	3 92	
<i>Ithaca</i> —St. John's S. S., for Africa,...	16 25	
<i>Le Roy</i> —St. Mark's,.....	29 50	
<i>Mount Morris</i> —St. John's,.....	10 07	
<i>Mount Upton</i> —Grace,.....	1 33	
<i>Oxford</i> —St. Paul's, Misses Van Wa- genen, for ed. of W. H. Delancey, Africa,.....	20 00	
<i>Rome</i> —Zion, Mr. N. Ingersoll,.....	5 0 0	
<i>Utica</i> —Calvary,.....	14 00	\$183 20

New-Jersey.

<i>Bergen Point</i> —Trinity, five-cent coll.,	65 00	
<i>Elizabeth</i> —St. John's S. S., anniver- sary offering for Cape Palmas Orphan Asylum, \$112.73; General, \$38.55, per Am. Ch. Miss. Soc.,...	161 33	
<i>Moorestown</i> —Trinity,.....	4 00	
<i>Princeton</i> —Trinity, Mr. C. S. Olden,...	100 00	330 33

Pennsylvania.

<i>Brownsville</i> —Christ, \$25; S.S., \$13.40; a Member, \$25,.....	63 40	
<i>Cheltenham</i> —St. Paul's, proceeds of five-cent collection,.....	153 25	
<i>East-Liberty</i> —Calvary, five-cent coll.,	24 52	
<i>Eckley</i> —St. James',.....	10 00	
<i>Lancaster</i> —St. James', five-cent coll.,	14 25	
<i>Perkiomen</i> —St. James' S. S., for China and Africa,.....	10 00	
<i>Philadelphia</i> —Advent, five-cent coll.,	30 50	
Calvary, Miss Ann F. Wheeler, at the discretion of Bp. Payne, Af.,	100 00	
Epiphany, for Africa,.....	100 00	
Evangelists, five-cent collection,...	14 85	
Nativity, for outfit and voyage of Rev. Mr. Burrows,.....	350 00	
St. Paul's, Miss. Asso. for China,...	50 00	
St. Philip's Ladies' Miss. Soc. for Africa,.....	75 00	
Female Orphan Asylum, for Cape Palmas Orphan Asylum, Africa,...	\$05 18	1805 90

Delaware.

<i>Leves</i> —St. Peter's, a Member,.....	10 00	
<i>Newark</i> —St. Thomas' S. S., \$17; two families, \$5, per Am. Ch. Miss. Soc.,	22 00	
<i>Wilmington</i> —St. Andrew's S. S., for Cape Palmas Orphan Asyl., Af.,	75 00	
Trinity, for Africa,.....	26 73	
Mr. S. M. Du Pont, for Cavalla Mes- senger,.....	1 00	134 73

Maryland.

<i>Baltimore</i> —Emmanuel, \$81; Mrs. Mi- nor, for Af., \$10; a Lady, \$10,...	101 00	
Grace,.....	220 00	
Mrs. John Clemm, for China,.....	1 00 00	
<i>Berlin</i> —St. Paul's, five-cent collection,	5 63	
<i>Bladensburg</i> —St. Matthew's, five- cent collection,.....	15 00	
<i>Centreville</i> —St. Paul's,.....	20 00	
<i>Easton</i> —St. Peter's, five-cent collec- tion, \$10; A. E. C., for Home for the Blind, Cape Palmas, \$1,.....	11 00	
<i>Emmorton</i> —St. Mary's,.....	10 00	
<i>Frederick</i> —All Saints, five cent collec- tion, \$50; A. B. C., \$20, for Africa,	70 00	
<i>Havre de Grace</i> —St. John's, five-cent coll., \$23.35; S. S., \$, \$2.30,.....	25 65	
<i>Huntingdon</i> —St. John's,.....	5 00	
<i>Lappons Cross Roads</i> —St. Mark's, ..	17 35	
<i>Queenstown</i> —Wye Par.,.....	15 00	
<i>Upper Marlboro</i> —Trinity,.....	3 15	
<i>D. C. Rock Creek Par.</i> —St. Paul's, \$,	50 00	663 75

Virginia.

<i>Shepherdstown</i> —Mrs. Beddinger, per Am. Ch. Miss. Soc.,.....	2 00	
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Kentucky.

<i>Lexington</i> —Christ,.....	\$ 28 00	
<i>Louisville</i> —St. Paul's, proceeds of five- cent collection, \$160; a Member, \$15,.....	175 00	\$303 00

Ohio.

<i>Cincinnati</i> —Christ,.....	100 00	
St. James', five-cent coll. for Af.,...	160 10	
<i>Columbus</i> —Trinity, five-cent coll.,...	27 75	
<i>Dayton</i> —Christ, five-cent coll.,.....	35 00	
<i>Delaware</i> —St. Peter's,.....	24 00	
<i>Franklin</i> —Christ,.....	2 00	
<i>Gambier</i> —Harcourt Par., \$47.40; pro- ceeds of five-cent coll., \$186.90,...	234 30	
<i>Lancaster</i> —St. John's, five-cent coll.,...	10 00	
<i>Massillon</i> —St. Timothy's S. S., for Af.,	41 00	
<i>Newark</i> —Trinity,.....	20 00	
<i>Oberlin</i> —Christ, \$2.22; S. S., \$1.50; a Friend, \$2,.....	5 72	
<i>Piqua</i> —St. James', five-cent coll.,...	19 60	
<i>Tiffin</i> —Trinity, \$2; five-cent coll., \$15,	17 00	
<i>Zanesville</i> —St. James', five-cent coll.,	22 75	659 12

Indiana.

<i>Indianapolis</i> —Christ,.....	34 00	
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Illinois.

<i>Peoria</i> —St. Paul's, five-cent coll.,....	85 00	
<i>Rockford</i> —Emmanuel, \$4.50; proceeds of five-cent coll., \$11.50,.....	16 00	
<i>Wilmington</i> —Redeemer,.....	4 00	105 00

Michigan.

<i>Ann Harbor</i> —St. Andrew's,.....	31 26	
<i>Detroit</i> —Mariner's, (Free,) five-cent collection,.....	15 52	
<i>Freedom</i> —Rev. Mr. Hilderer,.....	6 50	
<i>Grand Rapids</i> —St. Mark's, \$ 7.60; S. S., \$2,.....	29 60	
<i>Port Huron</i> —Grace,.....	5 00	87 88

Wisconsin.

<i>Madison</i> —Grace, for Africa,.....	20 00	
<i>Milwaukee</i> —St. John's,.....	5 53	25 53

Minnesota.

<i>Minneapolis</i> —Gethsemane,.....	22 55	
<i>St. Paul</i> —Christ,.....	20 00	
<i>Wabashaw</i> —Grace,.....	4 00	46 55

Iowa.

<i>Burlington</i> —Christ,.....	9 35	
<i>Cedar Rapids</i> —Grace,.....	14 00	
<i>Independence</i> —St. James',.....	6 00	
<i>Iowa City</i> —Trinity,.....	10 10	
<i>Lyons</i> —Grace,.....	6 33	
<i>Muscatine</i> —Trinity,.....	7 55	53 33

Missouri.

<i>Hannibal</i> —Trinity,.....	5 00	
<i>Kirkwood</i> —Grace, five-cent coll.,...	10 00	
<i>St. Louis</i> —St. John's, five-cent coll.,...	20 05	35 05

Miscellaneous.

J. E. C.,.....	5 00	
A Friend,.....	10 00	15 00

Legacies.

Fourth dividend from the residuary es- tate of the late Hon. A. Ayrault, per Eph. Cone, Esq.,.....	330 00	
Total,.....	\$6,420 63	
Amount previously acknowledged,	54,926 93	
Total since October 1, 1863, ..	\$61,347 66	

SUMMARY OF THE LATEST RELIGIOUS AND MISSIONARY NEWS.

EUROPE.

THE MALAGASSY AMBASSADORS.—The two Malagassy ambassadors now in England, who have been presented to the Queen by Earl Russell—Rainifirringia, Fifteenth Honor, and Rainandrianandriana, Fourteenth Honor—brought with them a letter of introduction from certain native Christians to the Directors of the London Missionary Society, in which they were referred to as able to tell of the progress of Christianity and the benefits conferred on the people by the teaching of the missionaries. This they have done, and their testimony must be regarded as the more valuable from the fact that, though they have renounced idolatry, they themselves are not among the missionaries' professed converts. They were entertained at dinner, at the London Tavern, by a number of the leading members of the Society, the Earl of Shaftesbury and some half-dozen members of Parliament forming part of the company invited to meet them. Their object in visiting Europe is to obtain a modification of the treaties made between the late King and the English and French Governments, which, if enforced, would operate most prejudicially to the welfare of their country.

Louis Napoleon has sent word to the King of Abyssinia that he is the protector of Roman Catholic missionaries throughout the world! and that all civilized governments have admitted the right of freedom of religious worship. Louis Napoleon's protection of the priests means *aggression* by means of them.

Dr. Tulloch writes from Rome that there are at present *three* Anglican services every Sunday—an interesting morning service having been commenced, to meet the accommodation of the numerous worshippers, at which Dean Alford regularly preaches. The Dean is a quiet, impressive preacher, saying much in few words—not eloquent, but effective and touching, from his comprehensive grasp of Scripture, and the solemn practical turn which he gives to all his discourses. It is well that the Church of England should always maintain a high order of preaching in Rome, for one of the most subtle and silver-toned of the converts to the Church of Rome from her pale is here, and has been for many winters. It is impossible to hear Dr. Manning preach without being deeply struck by his peculiar eloquence, destitute of fire or passion, but clear, insinuating, and deeply earnest, sometimes thrilling in tenderness, sometimes breaking into bursts of poetic beauty.

ASIA.

THE annual distribution of prizes to the students of St. John's College, Agra, India, took place on the fifteenth February. Mr. Kempson, the Director of Public Instruction in the North-Western Provinces, presided; and in the course of his address the Rev. C. E. Vines, the Principal, drew attention to the increase in the number of the students, which at the close of the

year amounted to one hundred and ninety-four, compared with one hundred and forty-nine at the same period of last year. The College had recovered from the effects of the secession of about two hundred students, who nearly a year ago left in a body, because the Principal refused to exclude a Christian boy of the sweeper caste. Christian truth and Christian liberty have thus triumphed over the tyranny of caste.

The Lady Lawrence School at Umritsir seems to succeed very well; and yet it has always been conducted by a native woman, who, when she went there, did not know her letters: she can now read well in four languages. She has now forty-five scholars, and has won their confidence and affection.

The Basle Institution has under its charge two seminaries in India for the training of native preachers, containing at the present time ninety-five pupils.

The Rev. R. R. Meadows, of the Church Missionary Society, gives some interesting details connected with the present state of the northern district of Tinnevely; especially as evidencing the permanent nature of the awakening which took place in 1860. He writes: "I have watched these congregations very closely ever since, and have made particular inquiries of the native pastors and the catechists in charge. With a few exceptions, I am most thankful to the God of all grace, to be able to say that time has proved the reality of the revival; that the converts are adorning their profession, the baptized have become communicants, the communicants have been growing in grace and knowledge. A few days ago I went through with the catechist of Melapatti, (himself a revived and still consistent Christian,) and with the native pastor of Vágeikulam, every name of those who had been quickened in these two congregations in the memorable year 1860. I may almost say that *not one* in either of these congregations has gone back. With the least possible exception, every individual of those who were then thought the subjects of spiritual influence, is still considered such."

The Rev. A. Blauvelt, of the Dutch Reformed Mission at Amoy, China, says that the three hundred and ten native communicants of their church at that city, cast into the Lord's treasury, during the past year, at the rate of not less than \$2.25 per communicant, male and female. When it is considered that most of the communicants in China belong to the artisan and laboring classes, and that such persons receive only from ten to fifteen cents a day for their work, it will be apparent that they have acquired the grace of liberal giving. The missionary adds: "I think it is, moreover, a mathematical fact, that if our home churches desire to keep pace with their Chinese brethren in the exercise of the grace of benevolence, they will be compelled to contribute twice, if not thrice over, what they have been wont to contribute toward sustaining and spreading abroad the blessed Gospel."

The Rev. Mr. Schereschewsky, our missionary in Peking, is engaged in conjunction with the Rev. Mr. Burdon, of the English Church Missionary Society, in making a good translation of the Bible and Prayer-Book into the higher Colloquial, or Mandarin language. This is the spoken language of the Court, of all official persons, and of the better educated classes in China.

AFRICA.

THE King of Dahomey, at the head of ten thousand troops, (male and female,) attacked the city of Abbeokuta, on the sixteenth of March, but was repulsed with a loss of one thousand killed, and over two thousand prisoners. We trust that this and the other cities of the Egbas and Yorubans will hereafter be free from the attacks of this savage King; and that the missionaries at Abbeokuta may be able to extend their stations far inland.

In a private letter from Jerusalem, it is stated that the missionary, Stern, after having been cruelly beaten, has been sentenced by the King of Abyssinia to be gradually starved to death. Let us trust that such report is unfounded; but with the Jesuits near to fan the flame of this semi-barbarous king's exasperation under fancied wrong, we shall not be surprised if it proves true.

In January last the Prime Minister of Madagascar, amid a large concourse of spectators, laid the foundation-stone of the hospital to be conducted by Dr. Davidson, of the London Missionary Society. The foundation-stone of the church at Ambatonakanga (on the spot where the first Christians in Madagascar met for worship, and which, during the persecution, was used as a prison) has also been laid by the Prime Minister.

Bishop Payne, in a letter dated April twelfth, says:

"With much of the other part of the world we are about to be engaged in war. Since the Cavalla River was closed to foreigners, *and to the Cavalla people*, their relations with a portion of the Baboos, and with the Grebo, allies of the Baboos, have been very unfriendly. This evening I learn that the latter have fired upon a man belonging to this people at one of their villages on the river. This is equivalent to a declaration of war. We endeavor to act prudently, and trust in our God and Saviour to defend and keep us. Our Convocation at Rocktown, from Friday to Sunday after Easter, though not numerously attended, was earnest, and I trust that the praying spirit which characterized and has followed it may secure a manifest blessing to the Mission."

SOUTH-AMERICA.

A LATE Buenos Ayres paper contains the following:

"The American clergyman here, Rev. Mr. Goodfellow, has entirely recovered his health, and is now assisted in his extending work by Rev. Mr. Carter, just arrived from New-York. Last Sunday evening an Indian cacique, named Pedron, attended the services in the American church, and at the close addressed the people in Spanish, which all present could understand, asking the people to send to his people a missionary. He spoke calmly and clearly, urging them to consider the destitution of the Araucanian tribes,

without schools and without Bibles or churches, and declared that he would not go home without a missionary. He preferred the Protestant forms, but if Protestants would not go he would apply to the Roman Catholic authorities. It was a novel thing for a pagan to stand up in a Christian assembly asking for teachers in religion, and still more strange if he should ask in vain."

POLYNESIA.

THE Bishop of New-Zealand writes that "Bishop Pattison, of Western Polynesia, has been sorely tried, like the South-African Mission, by the sickness of his scholars; but having New-Zealand as his sanatorium, and the 'Southern Cross' for his transport, he can move from place to place to avoid the pestilence, or to recover from its effects. It is quite evident that the climate of the western islands of the Pacific is most unfavorable to European constitutions, and that a native ministry (that is, natives ministering on their own islands) is the only permanent force that can be relied upon. To form mission stations on the usual plan would be to multiply expenses, only to add to our disappointment. He has already some young men from the Banks Islands, who are making most rapid advances in Christian knowledge.

At the second synod of the diocese of Waiapu the proceedings were conducted entirely in the Maori language. In his opening address, Bishop Williams states that in some parts of his diocese strenuous efforts had been made to collect funds for the support of native clergymen, and that £1115 had been received for this object.

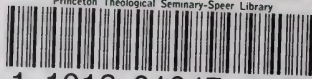
The *Church Missionary Record* says that recent letters received from the missionaries serve to show that there can be no greater mistake than to suppose that the whole of the native race in New-Zealand are either engaged in the present war or even sympathize with the insurgent portion of their countrymen. The locality of the rebellion and the tribes engaged in it are circumscribed; and where a conflagration, however fierce, is thus isolated, we apprehend that its extinction is not far distant.

The Bishop of Newcastle now proposes to form into a new diocese that portion of his present diocese which lies north of latitude thirty-one degrees forty minutes, the new see to be called the Bishopric of Grafton and Armidale. The population of this district is about thirty thousand; but the number of new settlers is large, and the population rapidly increasing. The scheme has been approved by the Colonial Secretary and by the Archbishop of Canterbury. A gentleman who is possessed of property in the district, Mr. Clerk Irving, has come forward with the noble gift of £2000, and the Bishop of Newcastle guarantees that £3000 more shall be forthcoming in the colony for the endowment of the see. He considers that the sum to be provided should not be less than £10,000. The Colonial Bishopric Fund will supply £1500; the remaining £3500 must be raised in England.

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